426 Borrowing of clamshell money frequent in wintertime, "to pay for dry meat"; in summer "they didn't do that, because they had lots then, lots of seeds." No interest charged; borrower "just brought back whatever amount he had borrowed" (SM).

462 Division of labor.- Men and women both actively contributed to solving problem of basic subsistence, but along some lines of endeavor connected with subsistence there was well-established division of labor on sex basis. Men hunted, skinned their kill and packed home meat; speared fish, made corrals, and obtained salt. Women might help them in minor way during coralling of fish or at rabbit drives, but these essentially masculine enterprises. Women gathered vegetable foods, tobacco, prepared such for consumption; procured wood and water necessary for roasting, boiling various foods. They manufactured salt from salt grass and sweets from cane. Pounding of foodstuffs markedly woman's task and was frequently mentioned as hardest of her domestic occupations. On whole, men's duties usually called for expenditure of appreciable amount of vigorous, but sporadically applied exertion; women's tasks lighter, but lasted longer, more continuously pursued. Practically qualitative differences in physical capacities of men and women recognized by Tübatulabal, but this recognition remained largely unconscious, as myth given below shows. Also other factors, such as environmental considerations and age of men particularly, regulated matter of sexual division of labor; manner in which these several factors operated illustrated in customary activities of men, women when gathering piñons and acorns. At piñon harvest adult men and boys climbed trees to knock off cones, while women gathered cones from ground, prepared brush beds for roasting them and worked with men in taking nuts out of cones. Men [887] did some hunting at piñon grounds, as MM's autobiography shows (Voegelin, 1935 b, 227), but SM said few deer ranged to E where piñons abundant, so men did not occupy themselves with hunting much at this time, although old men might do some trapping. At acorn grounds, however, where deer came to feed on acorns and were plentiful, men hunted almost exclusively while women gathered acorns, which fell from trees and only needed to be picked up and dried (SM).

Another example of interplay of various factors which guided sex regulation of labor illustrated in tending and pruning of tobacco plants. [887] Ordinarily all this was done by women, but it was not unusual for old couples to work together pruning and harvesting plants (see Autobiography of FP); this part of tobacco process required greatest amount of physical activity. Rarely, if ever, though, did old man run counter to basic pattern and help his wife pound or "cook" tobacco.

Why hunting man's work, preparation of food

NS22 Tübatulabal NS22

Kawaiisu NS13 Chumash NS7

T 756 754 American currency from $10-50; formerly equivalent amounts paid in clamshell currency. "If a doctor is paid too little, instead of curing a patient, he makes him sick" (FP). Relative of patient pays shaman before curing commences; fee not returned if treatment unsuccessful. Considerable borrowing often occurs between relatives if someone is taken suddenly ill and requires immediate shamanistic treatment.

T [426]

Weather shamans.- Although SM asserted Tübatulabal formerly had own weather shamans (paha·m), all my material relating to this type shamanistic activity concerns performances of Chumash, Kawaiisu weather shamans. SM's stepfather, Chumash from Tejon, had practiced weather shamanism until part of his outfit (tanganišt) was stolen from him; this outfit consisted in part of white quartz crystals used for making thunder showers in summer and black rocks for winter rain; these kept in striped fawnskin sack, in dry place. Besides, rain doctor used steatite pipes with bird-bone mouthpieces, small steatite bowls (pl. 1a), dewclaw rattle. To make rain, 4 old men and weather shaman sang for 3 nights; during day singers abstained from meat, eating only acorn mush and seeds. At end of 3 days rain doctor took outfit outside and delivered esoteric speech, alone. Then he brought rocks in and it rained. FM said his mother had seen snow made in summer by weather shaman. One rain doctor said to have "hollered 3 times; a cloud came up and it rained right away" (SM). Loraine (Kawaiisu) rain doctor MM knew had "little round thing" (stone?), which he sprinkled with water, sang over. If he had ever put rock in water, "he would have flooded everything" (MM). Bob Rabbit, Kawaiisu rain doctor, has notable reputation among Tübatulabal; "one time when Bob Rabbit was away from home, some hungry boys broke in and stole his meat. He returned, found what had happened, and was so mad he made loud noises in the mts., and then rain, in 20 minutes, although there were no clouds in the sky when he began" (FP).

756 789 821 791 C 821 789 [823 415] [276] K 821 789 791 T K

Rain doctor not paid for services; "he just made rain lots"; however, when women went to gather cane and rain doctor made shade for them, women gave him some of sugar they made from cane; same applied to women out seed gathering. Bob Rabbit, Kawaiisu mentioned above, "won't make rain now, because the white people won't pay him to do it" (FP).

821 789 791 T C

An interesting extension of rain doctor's activities as SM knew them from his Chumash stepfather, briefly described. At new moon, in month "when icicles dropped from house" (January), rain doctor filled little black stone bowl with water and planted whole acorn, chia seeds, every other kind of seeds in this bowl and left it inside his house for month; "he did this to make all the seeds grow well that spring. He talked over these seeds, the same way that he talked when he went outside to make rain."

824 821 789 791

[p. 64(6)]